detect the process or many processes of material things, but this knowledge does not throw any light on the major question; we do not know even the rationale of the original cosmic processes, for the results do not present themselves as their necessary but only their pragmatic and actual consequence- In the end we do not know how these determinates. came into or out of the original Indeterminate or Indeterminable on which they stand forth as on a blank and flat background in the riddle of their ordered occurrence. At the origin of things we are faced with an Infinite containing a mass of unexplained finites, an Indivisible full of endless divisions, an Immutable teeming with mutations- and differentiae. A cosmic paradox is the begin- ning of all things, a paradox without any key to^ its significance.

It is possible indeed to question the need of positing an Infinite which contains our formed universe, although this conception is imperatively demanded by our mind as a necessary basis to its conceptions,—for it is unable to fix or assign a limit whether in Space or Time or essential existence beyond which there is nothing or before or after which there is nothing,—although too the

alter-
native is a Void or Nihil which can be
only an abyss
of the Infinite into which we refuse to
look; an
infinite mystic zero of Non-Existence
would replace
an infinite x as a necessary postulate, a
basis for
our seeing of all that is to us existence.
But even
if we refuse to recognise anything as real
except the